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To the thoughtful courtesy of Professor F. W. Kelsey, of the University of Michigan, we owe two quotations from *The Reminiscences of Carl Schurz* (1.58-59; 1.87-89) which we are glad to set before our readers.

Of course I was early introduced to the kings and to the republican heroes and sages of Roman history, and learned, through my own experience, to appreciate how greatly the study of a language is facilitated by studying the history of the country to which it belongs. This applies to ancient tongues as well as to modern. When the student ceases to look upon the book which he is translating as a mere pile of words to be brought into accord with certain rules of grammar; when that which the author says stimulates him to scrutinize the true meaning, relation and connection of the forms of expression and the eager desire to learn more of the story or the argument urges him on from line to line, and from page to page, then grammar becomes to him a welcome aid, and not a mere drudgery, and he acquires the language almost without knowing how.

I fully experienced this when under Bone's guidance I read Cornelius Nepos and Caesar's Gallic wars, and still more in translating Cicero's Orations. Most of these appear to the student at first rather difficult. But if he begins each time by examining the circumstances under which the oration was delivered, the purpose it was to serve, the points upon which special stress was to be laid, and the personalities which were involved in the proceeding, he will be imperceptibly hurried along by the desire to discover with what representations and arguments, what attacks and defenses, what appeals to reason, honor, or passion, the orator has sought to carry his cause, and the quickened interest in the subject will soon overcome all the linguistic difficulties. I remember that, so stimulated, I usually exceeded in my translations the task set to me for the next recitation, and, besides, by this zealous reading a sense was created for what I may call the music of the language, which later greatly helped me in the idiomatic construction of my Latin Compositions.

My passing from the gymnasium to the university brings me back to the question already mentioned, whether the classical curriculum at the German gymnasium, as well as at corresponding institutions in other countries, has not become antiquated and unpractical. Is it wise to devote so large a part of the time and of the learning-strength of boys to the study of the Latin and the Greek languages and the classical literatures? Would it not be of greater advantage to a young generation to put in place of the Latin and the Greek the study of modern languages and literatures, the knowledge of which

would be much more useful in the practical business of life? This question is certainly entitled to serious consideration. Latin is no longer what it was in most of the countries of the so-called civilized world down to the beginning of the eighteenth century, and, in some of them, even to a much more recent period, the language of diplomacy, of jurisprudence, of philosophy, and of all science. Not even the ability to quote Horace in conversation is any longer required to give one the stamp of an educated man. The literatures of classical antiquity are no longer the only ones in which great creations of poetry in perfect beauty of form are found, or models of historical writing, or of oratorical eloquence, or of philosophical reasoning. Of all these things modern literatures contain rich treasures, and there is also an abundance of excellent translations to make the masterpieces of antiquity accessible to those who do not understand the classical tongues.

And yet, when I now in my old days, and after multifarious experiences of life, ask myself which part of the instruction I received in my youth I would miss with the most regret, my answer would not be doubtful for a single moment. Indeed, I have, I am sorry to say, lost much of the Latin and Greek that I knew when I was at the gymnasium. But the aesthetic and moral impulses that such studies gave me, the ideal standards they helped me in erecting, the mental horizons they opened to me, I have never lost. Those studies are not a mere means for the acquisition of knowledge, but, in the best sense of the word, an element of culture. And thus they have remained to me during my whole life an inexhaustible source of elevating enjoyment and inspiration.

If once more I had to choose between the classical studies and the so-called useful ones in their place, I would, for myself at least, undoubtedly on the whole elect the same curriculum that I have gone through. I would do this the more readily as in all probability I should never have been able to begin or resume the classical studies had I not enjoyed them in my youth, and as the knowledge of the ancient languages has been of inestimable value to me in acquiring the modern ones in later life. He who understands Latin will not only learn French, and English, and Spanish, and Italian, and Portuguese much more easily, but also much better. I can say of myself that I have in fact studied only the Latin grammar quite thoroughly, but that this knowledge has divested my grammatical studies in modern Latin and Germanic languages of all wearisome difficulty. Therefore, while I recognize the title of the utility argument, now so much in vogue, to our serious consideration, I cannot but confess that I personally owe to the old classical courses very much that was good and beautiful, and that I would not forego.

NOTES FROM ROME

More than thirty years ago there was discovered at Anzio on the coast of Latium a fine Greek statue, which, though seen by comparatively few persons, soon became widely known through photographs and under various names, such as The Priestess, The Poetess, or, more vaguely, the Maiden of Anzio. About three years ago, when its purchase by the Italian government was announced, every lover of ancient art was glad, foreseeing its early removal from Anzio to a place more accessible. Not long ago this beautiful work, so mysterious and hitherto incomprehensible, was set up in The National Museum in Rome and one of the first results of its exhibition in a better light is the observation that it is not the statue of a female at all but rather of a youth. This is explained in some detail in the following letter recently addressed to the editor of the London Times by Mrs. Arthur Strong, Assistant Director of the British School at Rome.

Since the discovery of the bronze Charioteer of Delphi, no antique work of art has probably caused so great a sensation, or become so immediately popular, as the statue known by the name of the Fanciulla d'Anzio, purchased two years ago by the Italian Government, and publicly exhibited since October last in the Museo delle Terme.

The statue was the property of Prince Ludovico Chigi, in the grounds of whose villa at Anzio it had been found as far back as 1878. The romantic story of its recovery is well known—how on a stormy December night a landslip disclosed a niche in an antique wall, whence the statue slipped down from a brick pedestal. The statue was briefly described in the Italian archaeological reports of the time, but so long as it remained in the seclusion of the Prince's villa it was seen by only a few, who examined it under difficulties in the dim light of an underground apartment. Even so, however, rumours of its great beauty soon began to transpire, and articles by competent authorities aroused artistic curiosity as to a work pronounced an undoubted Greek original. Great was the excitement, therefore, when it became known that the Italian Government had purchased the mysterious masterpiece.

The statue, which is flat-breasted, was, owing to its long drapery, taken as a matter of course for that of a young girl, and diversely interpreted as a poetess or a priestess, while the style of the workmanship was referred unhesitatingly to the fourth century B. C., and by some traced back to Praxiteles himself. The figure carries against its left side a platter or tray upon which rest what appear to be a woollen roll, a few olive twigs, and the claw of a lion. To the interpretations already before the public Professor Comparetti only ten days ago added that of Cassandra—Cassandra as prophetess with the Apolline attributes; an unfortunate theory, for Loewy had justly pointed out that precisely the prophetic element was absent from the conception: "behind this brow are no profound thoughts, these features reveal no strife of the soul, these lips could utter no fateful answer".

All this time, however, theories of interpretation revolved mainly about the attributes on the tray; and it does not seem to have occurred to any one, even since the statue has been well exhibited at the

Museo delle Terme, to challenge or so much as to raise the question whether, after all, it represents a female. Yet to any one who has studied Greek form it must be obvious that the chest of the so-called 'fanciulla' is male. These strong muscular forms have nothing in common with the small globular breasts which in Greek art are invariably typical of maidenhood. The outline softened by the firm covering flesh is the same as in later statues of Dionysos or Apollo. The powerful neck and arms could never belong to any female figure, but harmonize with the masculine type of breast. Indeed, we may search the whole range of Greek statuary in vain for a female figure with muscular flat breast. Such a conception was entirely alien from Greek art; and of this we have striking proof even in the soft, peculiarly feminine forms with which Greek sculptors invariably endowed the warlike Amazons. The face also, which has been aptly compared to that of the Praxitelean Satyr, is strikingly boyish; the foot, with its broad tread and strong ankle, is male, and so above all is the loose swinging stride of the whole figure. There is a further masculine touch about the throw of the drapery over the left shoulder.

But whom does this young draped male figure represent? To answer the question satisfactorily would need a long article. I can only briefly indicate here that the interpretation of the statue must probably be sought within the cycle of the *galli* or long-robed priests of Cybele, one of whom, an *archi-gallus*, appears in the well-known relief in the Palazzo dei Conservatori, surrounded by the emblems of his office and holding in his left hand a deep bowl full of fruit, the counterpart of the platter carried by the Anzio figure. The woollen roll on the platter has a priestly, the laurel twigs have a lustral significance; the lion claw is presumably the ornamental foot of an *acerra* or incense box. It may be added that the statue of a *gallus* has before this been mistaken for that of a woman. A statue at Chersell is a case in point, and I have little doubt that active search in our museums would reveal many similar errors.

In my book on Roman Sculpture I had referred the present statue—which at that time I had seen at Anzio, and, like the rest of the world, taken to be that of a girl—to the period of Nero. This was a mistake, though I am by no means prepared to side with those who push it back into the fourth century B. C. I incline rather to agree with a young Italian *savant*, Dr. Cultrera, who attributes the workmanship to the Graeco-Asiatic schools of about the second century. The likeness of the head to those of the Praxitelean Hermes and of the Satyr is undoubted; but Praxitelean, like Skopasian influences, lingered longer in Asia Minor than elsewhere. The drapery is treated in the rapid pictorial manner of a later period. The head and neck are worked in a separate block, a method observed in the Demeter of Knidos at the British Museum. Whatever its precise period, this newly acquired statue of a young priest adds one more precious example to the splendid group of Hellenic works found on Roman soil that numbers the Ludovisi throne and the grand Niobid of pure fifth century style, now boarded up, alas! within the precincts of the Banca Commerciale, and soon, it is rumoured, to take its departure to either Turin or Milan.

I arrived at my present conclusions regarding the sex of the personage represented in the Anzio statue immediately I had seen it in its present position. At

first these conclusions were met with scepticism, so deep-rooted already was the belief that this strong sturdy youth was a tender undeveloped 'fanciulla'; but they are gradually gaining recognition. In fact, precisely as I close this letter, I hear that a communication has appeared in an Italian evening paper to the effect that the statue is that of a boy. The fact is so evident to unbiased eyes that it will doubtless occur independently to many people.

Another interesting item of news from Rome is the fact that Commendatore Boni has sent in his resignation as a member of the Commission for the Zona Monumentale. It will be remembered that a plan was formed a few years ago to bring to light and preserve archaeological remains in the southern part of the city between the porta Capena and the porta Appia. Mr. Boni's plan, as he himself described it to me in the summer of 1908, was to excavate a strip of land about three hundred metres wide along the via Appia in the hope of locating some of the important temples and other buildings known to have been in this quarter. Finally, with due regard for the preservation and accessibility of the ancient monuments, the whole was to be converted into a kind of archaeological promenade. Now, however, the original scheme has been practically abandoned and Mr. Boni, thoroughly dissatisfied with the intentions of his colleagues, has declined any further share in the work. He has no sympathy with the mere conversion of the via San Sebastiano into a wide boulevard and begs to be relieved of a charge which means only grief to himself. At the same time he is ready to continue useful work such as that which has been begun on the Arch of Constantine, or the strengthening of the Neronian aqueduct or the replanting of the waste portions of the Zona.

Thus fails another plan, a comprehensive plan, whose completion was promised for 1911, the year of the Congress and of the great celebration. Historic and archaeological interest must yield to the progress of 'modern improvement'. Before long electric cars will traverse a wide boulevard flanked with artificial gardens and the humble tourist will no longer go on foot to the Baths of Caracalla and the porta Appia.

HARRY LANGFORD WILSON.

REVIEWS

Greek Lands and Letters. By F. G. and A. C. E. Allinson. Boston and New York: Houghton, Mifflin and Co. (1909). \$2.50.

The purpose of this very neat and inspiring book of some 450 pages, fusing the much larger element of Greek life and thought upon its topography, is "to interpret Greek lands by literature, and Greek literature by local associations and physical environment". It is meant primarily as a companion for those many travelers in Greece who "must curtail their visit to a few weeks or months", but the

authors hope that "to a wider range of readers it may prove suggestive in appraising what is vital in our Hellenic heritage".

After an introductory chapter, in which the authors set forth their impressions of the widespread land of real Hellas, and of real Hellenism, submitting in conclusion a vigorous polemic in support of the contention that the ancient Greek was a true lover of Nature, there follow five chapters on Athens, then nine in which we are taken to the west and north through Attica, Eleusis, Aegina, Megara, Corinth, Delphi, Thebes, Boeotia and Thermopylae. The concluding five chapters are devoted respectively to Argolis, Arcadia, Olympia, Messenia and Sparta. An appendix follows, giving the *loci classici* for the quotations made throughout the book. The maps are good; the one in front might better have been of the peninsula only, since we are not taken out of it, and one of ancient Athens would have been more helpful than the very useful map of Piraeus. The illustrations entitled Renan on the Acropolis, After Polygnotus, The Panathenaea Continued, Delphi and the Road to Arachova, and Taygetus add greatly to the attractiveness of the book.

One who has been in Greece for purposes of study readily recalls the eagerness with which he prepared himself for the pleasure and the profit of his journey by steeping himself with all he could contain that bore on the literature, history and topography of the country. There is not one of us who was careless in this regard that does not remember how much better it would have been for us when we left the train at Epanoliosia, for instance, for a tramp about the ruins of Phyle, had we read more in the Hellenica and been able to be, in that way, with Thrasyboulos on that frosty morning when he surprised the Spartans still grooming their horses; or if on the road from Thebes to Delphi, we could have skirted Haliartus with Xenophon's account of Lysander's unhappy taking-off at this place a little clearer in our memories.

It is just there that this piece of joint authorship of Professor Allinson and his wife finds, probably, its greatest value. They have read their literature widely and spread it generously throughout the entire itinerary through which the book takes us. At no place may we tarry without a feast of information being spread before us for our complete enjoyment of the *mise en scène*. Philosophy, literature, history, art, legend, all pass before us again or for the first time, according to our wisdom. It is well that the authors have made their index full and enabled us to find again those nuggets of information they have set like so many gems throughout this personally conducted trip. The book is a literary Baedeker, but very much more literary than Baedeker. The passage describing a possible visit

of Socrates to the Acropolis the day before his trial (p. 76) is particularly charming. Professor Allinson is as epigrammatic, as metaphorical, and at times as encyclopaedic in his sentences as his recent edition of Lucian shows he can be.

Sometimes he is betrayed into expressing himself with too little regard as to how his reader will understand him, as (p. 252) "the brilliant pageant of the valley is but lightly subdued by the delicate reserves of the approaching evening", or (p. 433) "its waters (he is speaking of the Eurotas) would haunt the homesick hearts of Helen and the Spartan maidens who shared Iphigeneia's exile among the Taurians", where the antecedent of "who" is too vague. On p. 250 the thought could have been expressed better in the sentence, "The major portion of the country that attracts students of Greek life at its highest is as easy to traverse as Italy"; plainly "its" means Greek life; but, again, it plainly does not. The sentence which follows is also obscure; "it is true that the days which there have long since receded into historical perspective seem in Greece strangely mingled with the present". But one must not find fault where so much needed good has been given; if we were to mention one other fault, which is after all an overdone virtue, it is the encyclopaedic character of some sentences—hopeless confusion to the unwary—like this: "In Athens, the traveler will come upon the small Metropolis church with its ancient Greek calendar of festivals, let in as a frieze above the entrance and metamorphosed into Byzantine sanctity by the inscribing of Christian crosses"; here we have ancient, mediaeval and modern Athens all at once.

In the hands of many a skilful instructor the book will help undergraduates to get a broad sweep of Hellenism; it will be a valuable *vade mecum* to any travel club that stays at home and wants to find its way through the mountains, plains and seas of Greece, and will leave little unsaid for the highly fortunate, the *terque quaterque beati*, who may put foot on the sacred soil to see and hear what every nook and cranny has to reveal and to say.

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W. E. WATERS.

CORRESPONDENCE

Inasmuch as Professor Bennett (THE CLASSICAL WEEKLY 3.60) seems to question the motives which led me to prepare so detailed a criticism of his First Year Latin, it seems demanded in the interests of truth that I should say that my only motive was a sincere regret that this, his third publication of the kind, should be marred by so many small and, as it seems to me, easily avoidable defects, a regret all the deeper because of my conviction, after ten years' classroom experience with his two previous books, that, on account of their simplicity and their systematic presentation of the grammar, there is yet no other that can quite take the place of them.

There is evident from his citations from my re-

view a fundamental difference of opinion between Professor Bennett and myself upon two important principles of pedagogy: (1) what material should we put before a beginner—shall we put before him anything that can be justified by occurrence or parallelism in Caesar or Cicero, or, with scrupulous care, only that which may be called 'normal' in that it represents the most prevalent usage or departs in the least degree from the preponderating connotation of the words? (2) shall we (even for beginners) treat the sentence or the word as the unit? It is because of the practical importance of these principles that I am infringing upon the indulgence of THE CLASSICAL WEEKLY to prolong this discussion.

(1) Professor Bennett cites passages from Caesar or Cicero in defence of his use of the phrases *castella ponere*, *impetum ferre*, *custodiam tradere*, *ipsa loci natura*; also *manu* as ablative of accompaniment (instead of instrumental), *opus est nancisci*, *salus communis* (instead of *communis salus*,—the negotiations being between two sovereign powers), and *vitalis nostrae conservandae sunt*. My objection to the first four is upon the ground that they are figurative and unusual usages and therefore unsuited to a beginners' book. My objection to the last four is that they are incorrect—that they are, in short, Latin words used with the meaning of English words to which those Latin words are not equivalent. Restriction of space in these columns forbids me to consider here more than one phrase from each group. But my criticism can be substantiated equally in regard to all.

Castella ponere occurs in Caesar only once (B. C. 3.58); *castra ponere* 23 times (B. G. and B. C.). *Castellum* distinctly, when it is not a synonym of *arx* (13 times), a place fortified by nature, is a building (30 times). To speak of 'locating a fortress' of course is possible, but it is not easy to the mind of a child. Even Caesar prefers to use *munire*, *communire*, *constituere*, or *efficere*. I submit that to write *castella ponere* is to risk—almost to ensure—that the child either will not find in *castellum* the idea of a building or else will put the sense of 'build' into *ponere*. (*Pono* in the sense of 'erect' is used of monuments, etc., which are put in place. But it never means 'build' except by poetical license).

There is no objection to *opus est* with the infinitive, nor to *copiam frumenti nancisci*. But the two may not be joined. *Nanciscor* is always a word of chance, of having the good luck to get something you want, without effort on your own part. 'The next thing we must do is to have the good luck to come upon a supply of grain', with all respect to its author, I claim is a sentence which would make a Roman laugh; and I fear that the jest will too often be lost in the American classroom.

This sentence well exemplifies the inherent danger of Professor Bennett's manner of composing sentences. To put parts of two together, to omit words and to insert or change others, even to remove a phrase from its context, often is grossly to misrepresent them. These sentences can be judged rightly only by approaching them from the point of view of the beginner in Latin, who is unfamiliar with the context, and whose knowledge of the use of words is very limited, remembering that his imagination will form its own context. If my language was too strong when I said that such sentences were "created", I submit that their author is equally inaccurate when he says that they are "taken from the great master of Latin prose himself".

To summarize my argument in regard to 'normality' in word usage (disregarding henceforth the inaccuracies), it is this: that tropical uses of a word which is of frequent occurrence in its literal sense should in general be avoided in first year language study, especially if the tropical use is comparatively rare; that, when a metaphor or other trope is used, there should be careful anticipation of the attitude of mind with which it will be approached by a beginner; that in matters of syntax, etc. (such as the phrases in *locis superioribus*, and *finibus excedere*, which Professor Bennett defends), which are determined by convention rather than by logical necessity, a norm representing the prevailing usage should invariably be followed.

(2) It will now be sufficiently evident what is meant by treating the sentence, or at least the word-group, as the unit. Failure to do this is the fault which has led us to discard modern language books of the type which wrote, "This is the green hat of my grandmother's young uncle": individually the words are irreproachable, but as a whole they express something which one does not very often have occasion to say. A certain amount of this, in slightly less acute form, I believe is the inevitable result of Professor Bennett's method of composing sentences.

What may have been the origin of the forms *Carthagini* and *Athenis* is not a question pertinent to first year Latin. As to the former, Professor Bennett himself in his Grammar treats it as a locative—in spite of its origin—as do all the other Latin grammars published in this country in the past generation. As to *Athenis*, the statements in these Latin grammars, Hale-Buck, Allen and Greenough, Harkness, and West, lead one to believe that the majority of teachers in America have preferred to consider that there is as much difference between *Athenis*, 'at Athens', and *Athenis*, 'from Athens', as there is between *Galbae*, 'to Galba', and *Galbae*, 'of Galba'. One is indeed driven to the suspicion that in the arbitrary selection of *Carthagini* as an illustration of the ablative, although forms in *-e* are of more frequent occurrence, Professor Bennett went out of his way to display a theory in an inopportune place.

I plead guilty of one unintentional misstatement. The historical present is explained: it is in a footnote on a reading (continuous prose) exercise in Lesson XXXI, one of those exercises which, as I pointed out, most teachers will find it necessary to omit. I searched long and carefully for the explanation and failed to find it. Furthermore, my criticism of the sentence, *Redde etiam Gallis obsides quos habes*, was an error, due to careless reading of the context (I construed *etiam* with *Gallis*). I still feel that the wisdom of admitting the postpositive use of *etiam* into a beginners' book is questionable. As to *quo* in purpose clauses, the vocabulary definition on the following page, "*quo*, in order that; regularly used with comparatives", does not seem to me to make reparation for this rule of syntax: "The Subjunctive with *ut*, *ne*, and *quo* is used to express purpose". It was the absence of a qualifying clause in that rule to which I intended to call attention.

There can be no misinterpretation of my statistics upon the vocabulary by anyone who read the footnote on page 38. Whether it is better for pedagogical purposes to measure the value of a word by its occurrence in the limited portions of the authors commonly read in high schools, as Professor Lodge does, or, as Professor Bennett wishes (THE CLASS-

ICAL WEEKLY 3.61), by the occurrence in the entire writings of Caesar and Cicero, is a point upon which, evidently, all teachers are not yet agreed. Another difference in totals apparently is due to the fact that I included in the "vocabulary" of the book some twenty-five or thirty words which are used in the paradigms and illustrative sentences but not in the exercises, whereas Professor Bennett seems to exclude these.

Criticism of any textbook by a teacher is necessarily in large part subjective—especially of a first year Latin book. With a full consciousness of this human frailty I have presented these thoughts of mine, as such, for the consideration of those whom they may concern; and I trust that Professor Bennett will be able to accept them in the spirit in which they are offered.

BARCLAY W. BRADLEY.

COLLEGE OF THE CITY OF NEW YORK.

Mr. Bradley's Rejoinder is in reply to my article (see THE CLASSICAL WEEKLY 3.60) written in answer to his review of my First Year Latin. Mr. Bradley interprets my Rejoinder as an imputation of his motives. A re-reading of the article has not enabled me to discover any such imputation, nor did I in writing the Rejoinder either intend to impute motives or even think that the review was prompted by improper considerations. I did intend to question Mr. Bradley's judgment and accuracy, and his Rejoinder printed above constrains me to do this again. In his review Mr. Bradley characterized certain sentences in my book as containing expressions which were un-Caesarian, unusual, or false. In the examples which he cited in corroboration of this statement, he was not specific. I therefore took pains to show that none of the expressions questioned by him were false or un-Caesarian, and that most did not even represent unusual idioms. Mr. Bradley is now specific. He singles out four expressions used in my book, which he definitely arraigns as unusual, but he undertakes to bring proof only in case of one of them, asserting that he could do the same in case of the others. But let us see. One of the four is the expression *impetum ferre*. This occurs eleven times in Caesar (see my Rejoinder of December 4), yet Mr. Bradley calls such a usage rare. I cannot believe that one other reader of THE CLASSICAL WEEKLY will share this opinion.

I must forbear to take up in detail a consideration of the three other examples which Mr. Bradley denominates as unusual. We evidently disagree *toto caelo* as to the meaning of terms. But I must advert briefly to the expressions which Mr. Bradley declares to be positively false. Again we have four, of which Mr. Bradley undertakes to bring proof in the case of one alone, viz. *opus est copiam frumenti nancisci*. He says: "*Nanciscor* is always a word of chance, of having the good luck to get something you want. . . . [Mr. Bennett's] sentence would make a Roman laugh". Such assertions as this show the essential dangers of Mr. Bradley's method. Grant his premises, and his conclusions follow. But his premises are largely what the Germans call "*aus der Luft gegriffen*" (made to order to serve an end). Now it should have been a perfectly easy matter for Mr. Bradley to find out the real force and range of meaning of *nanciscor*. A mere glance at Harpers' Dictionary would have assured him that *nanciscor* doesn't always mean to have the good luck to get something you want, unless *nactus est morbum* in Nepos Atticus 21.2 means 'he had the good luck to

catch a disease which he wanted'. Perhaps the Romans laughed at Nepos for this. Perhaps they laughed too when Suetonius in Titus 10 wrote *febrim nactus*. *Nanciscor* is not even restricted to getting by chance, stumbling upon. Doederlein expressly says s. v. "*der nanciscens gelangt zum Gegenstande mit oder ohne Mühe*". That this is true is sufficiently shown by Cicero's usage, e. g. in Cat. 1.25 *nactus es ex perditis atque ab omni non modo fortuna, verum etiam spe derelictis conflatam improborum manum*. Evidently Mr. Bradley interprets this as meaning 'by good luck you have run across a band of ruffians'. Take also *Natura Deorum* 3.84 *eam potestatem, quam ipse per scelus erat nactus, filio tradidit*; De Rep. 2.51 *non novam potestatem nactus*. What shall we do with all these? Shall we take them as illustrations of the legitimate use of *nanciscor*? Or shall we with Mr. Bradley take them as humorous extravagances of the writers and as intended to raise a laugh?

Mr. Bradley is again in error when he says that in my Latin Grammar I regard *Carthagini* as a locative. I did fifteen years ago, but in the revised edition published in 1907 I abandoned this view, just as in my lectures on Sounds and Inflexions to graduate students I had abandoned it long before.

But it would be an imposition on the readers of THE CLASSICAL WEEKLY to say more. I will only add that I candidly recognize Mr. Bradley's good intentions and that I sincerely appreciate his courtesy and good wishes.

CHAS. E. BENNETT.

The Eastern Massachusetts Section of the Classical Association of New England met at the Boston Museum of Fine Arts on Saturday, February 12, with eighty members present in spite of the blizzard. In the absence of the president, Professor Morris H. Morgan, of Harvard University, Professor George H. Chase of Harvard presided and greeted the members with a brief speech of welcome.

After a short but impressive memorial (by Mrs. Caroline Stone Atherton) of Professor Thomas Bond Lindsay, the first president of the organization, who died during the summer, Professor Arthur Fairbanks, the Director of the Museum of Fine Arts, welcomed the teachers to the Museum as the place where classical teachers ought to come. The use of the Museum should not consist in bringing large crowds of pupils and taking them hastily through the galleries. If collections of art are to take hold of the classes, they must take hold of the teacher. Works of art are the concrete form of the ideals of Greek and Roman life. They help counteract the effects of too much book work. The teacher should keep the mind alert and fresh by familiarity with other literatures and other forms of art, as coins, vases, an ode of Horace, etc. Persons who have not the power to do this are in the wrong profession; if they have not time to do it, they are not fulfilling their vocation.

Mr. B. F. Harding, of Milton Academy, read a helpful and interesting paper on The Practical Use of the Reflectoscope in Teaching Classics, showing the great value it may have in illustrating ancient history or the classical authors read. Incidentally it helps in developing in pupils the ability to prepare and deliver 'lantern talks' on various subjects of interest in connection with school work.

In Widening Toward the Past Mr. Dean Putnam Lockwood of Harvard University showed the very great value of life in modern Italy as a help to understanding the spirit of the ancient times and

peoples. That is one of the chief benefits of the American School at Rome. Familiarity with the scene of history assists one's appreciation of the facts of history. True sympathy with ancient civilization widens the soul.

Professor John C. Kirtland of Phillips Exeter Academy discussed the Report of the Commission (recently published and explained in THE CLASSICAL WEEKLY), of which he was a member, giving in detail the reasons for many of the suggestions, and setting forth the numerous advantages which the plan has for both schools and colleges. The paper led to a number of questions which Professor Kirtland answered in the discussion that followed.

Professor Angie Clara Chapin of Wellesley College read a paper on The Noble Art of Translation, full of good advice and apt quotation. Good translation is important for our own language. There is no excellence without effort, and the great works of antiquity are worth translating well. Precision of language reacts on thought, and translation helps one to be clear. Conscientious attention should be paid to accuracy of details. We must follow closely the author's thought and expression, but not in such a way as to violate the idiom of our own language.

The program closed with a lantern talk on Recent Work on the Erechtheum, by Mr. Lacey D. Caskey of the Boston Museum of Fine Arts, recently Secretary of the American School at Athens. He described the work that has been done in the last eight years in reconstructing the temple, and illustrated his talk with an admirable set of slides.

The following officers were chosen for 1910-1911: Prof. M. H. Morgan, president; Clarence W. Gleason, secretary; Prof. Alice Walton of Wellesley, member of executive committee in place of Professor Geo. H. Chase, whose term expires.

After luncheon in the Museum restaurant the members of the Section spent the afternoon in examining the collections of the Museum, which have been rearranged and greatly increased since moving to their new home.

CLARENCE W. GLEASON.

It has been called to my attention that an injustice may be done by the form of a certain statement in my review of Professor Potter's Elementary Latin Course in THE CLASSICAL WEEKLY 3.13. In Mr. Hurlbut's statistics upon vocabulary, which I there quoted, the expression "Caesar words in Professor Lodge's list of 2000" is used as an abbreviation for "Words selected by Professor Lodge for study in the first and second years and printed in his list in bold-faced type". A more precise account of the "Caesar words" in that book, out of a total vocabulary of 586, would be as follows:

Of Professor Lodge's bold-face words (including 18 numerals not in general vocabulary) . . . 426
Other words found five or more times in B. G.

I-V . . . 13
Other words found at least once in Caesar, about, 95

BARCLAY W. BRADLEY.

COLLEGE OF THE CITY OF NEW YORK.

Dr. Shumway's note on *primus* in Aeneid 1.1 in THE CLASSICAL WEEKLY 3.111 is very interesting and attractive, but to one of his readers at least, a former pupil who remembers with pleasure Dr. Shumway's genial personality and accurate scholarship, it is not convincing. Does not *primus* point to Aeneas as the 'first of the Romans'?

Fuimus Troes, fuit Ilium. Aeneas was no longer a Trojan; he was a Roman—of all that long line of

heroes from whom came the Romans, the first that could rightly be called a Roman. His ancestors (let us not go back to Dardanus) never saw Italy; but Aeneas left Troy, he settled in Italy, he became an Italian—or if you will permit the prolepsis (cf. *Lavinia litora*), a Roman. He was the *primus . . . genus unde Latinum, Albanique patres, atque altae moenia Romae*. Professor Bennett, I find, has a note to the same effect in his edition of the Aeneid I-VI: "the meaning is not that Aeneas was the first of a series of Trojans who settled in Italy, but merely that he marks the first beginning of the Roman race".

The Aeneid is then the epic story of the first Roman.
ROLAND G. KENT.
UNIVERSITY OF PENNSYLVANIA.

NOTICES

We present here various notices which will prove, we trust, of interest to our readers, regretting that in some instances the notices did not reach us sooner.

It will be remembered that The Latin Leaflet, the predecessor of THE CLASSICAL WEEKLY, was established by the New York Latin Club to aid in securing a Scholarship Fund in connection with the Club. In view, then, of the peculiar relation of THE CLASSICAL WEEKLY to the New York Latin Club we print nearly complete a notice recently issued in connection with the Scholarship. We may note here that a movement has been started in Wisconsin among many schools and colleges of that state to secure a fund whose income shall be used in awarding an annual prize in Latin through competitive examination.

1. This Scholarship will be of the value of \$250.
2. It will be awarded to that graduate from the High Schools of New York City who shall have passed the best Regents' examination in Caesar, Cicero and Vergil, and been admitted to the Freshman Class of some College or Technical School approved by the Carnegie Foundation.
 - a. The papers demanded shall be the regular composite papers, or their equivalent, namely: Caesar, Cicero, Vergil, Elementary Latin Prose Composition, Latin Prose Composition, Latin Grammar, at the end of the second, third, and fourth years of the high-school course.
 - b. These papers may be taken in order or at the same time.
3. Students desiring to compete for this scholarship shall make application for admission to candidacy to the Secretary of the New York Latin Club, through their respective principals, before March first preceding their final examinations.
5. The Scholarship will be paid in two equal instalments, on October first and February first, through the bursar of the College selected.
 - a. Should the student withdraw from College before February first of the Freshman year, the second instalment shall revert to the fund.

The Department of Classical Philology of Columbia University announces the following courses to be given during the latter part of the year by James S. Reid, Professor of Ancient History in the University of Cambridge, England:

I—Roman Philosophy, with special reference to the *De Finibus* of Cicero, on Mondays and Thursdays, at 3.10, beginning on March 3.

II—Greek Stoicism, on Fridays, 3-5, beginning on March 4.

For admission to these courses application should be made to Professor N. G. McCrea.

III—Six Lectures on Roman Municipalities, on successive Mondays and Thursdays, at 4.30 p. m., in Earl Hall, as follows:

1—The place of the municipality in ancient civilization, and particularly in that of the Roman Empire. Monday, March 7.

2—The municipalities of ancient Italy, and their historic relations with Rome, down to the date of the unification of Italy. Thursday, March 10.

3—The Roman Colonia as an instrument for the spread of Roman influence and culture. Monday, March 14.

4—The extension of the Roman type of municipality to the provinces, particularly in the West. Thursday, March 17.

5—The Romanization of Africa and the Roman influence on the municipalities of the Hellenic East. Monday, March 21.

6—The civic institutions of the Roman municipalities. Thursday, March 24.

These six lectures are open to the public. It is possible that a seventh lecture may be added to this series for the date of March 28.

In a formal meeting held January 26, the Latin Department of the University of Pennsylvania adopted the system of College entrance requirements in Latin recommended by the Commission on that subject, and prepared a statement of the new scheme of examinations for publication. The new requirements will become effective at the examinations held in June, 1911.

The Faculties of Barnard College and Columbia College adopted these requirements in principle nearly 18 months ago, and in detail again in January, 1910.

The Greek Club of Essex County will begin the reading of the *Frogs* of Aristophanes on Monday, February 28, at 8 o'clock, in the rooms of the New England Society, Main and Day Streets, Orange, N. J., when the first three hundred lines will be translated. All those who are interested in the reading of Greek will be gladly welcomed at that time.

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